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to all believers in God; that the lamentable looseness with which many persons hold this creed - as a form of words which has no bearing on practical life, is due to the fact that, as children, they received no direct, earnest, reasonable teaching on the fundamental truths of religion. No definite conclusion was come to, but even if the promoters of the scheme were exceedingly anxious to keep this clause, because, c'est le premier pas qui count; if the religious idea were dropped, it would be impossible to re-introduce it. & this would become, like various others, a society for promoting secular education. If one goes it seemed that in this regard the modern high school compares badly with the ancient grammar school, because the former does not rest on an avowedly religious basis, however much individual heads may do for the best interests of their pupils. Besides, to speak, not scientifically, but popularly, & (?) practically, we are fourfold beings, with a physical, a moral, an intellectual & a religious side, & each of these sides, in parts, or what you like, is so far a complete being, that it is subject to laws of its own & grows according to its own nature as it is fitly nourished & duly exercised or allowed to lie idle & cramped. Nobody denies that this is true of the physical part of us; people are beginning to see that the mind must undergo labours & be nourished with ideas if it is to live again & that the moral nurture of precept & example & constant exercise in good works, are necessary if the good life is to flourish; but we are slow to see that the spiritual life subsists under the same conditions, & is by no means self-existent & independent of training from without, or of effort within. But this is a digression. If then, each part of our composite nature flourishes or decays under like conditions, we cannot have a complete scheme of education which does not give equal consideration to the laws of nurture & effort which determine the well-being of each of the four manifestations, or parts, or sides, of a human being. But this is a digression -

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A Society, with ^{several} ~~many~~ branches & a centre: but this only because we want to make it clear at the outset that we do not propose a local society with only local objects, but that we are vying to unite with others, & to be affiliated with a centre when that arise. Union is strength, & who knows but that we may come to be a powerful society & do many, & the great things in the cause of education. At any rate, a large hope will do us no harm, & in the meantime we can sweep diligently before our own door, & work our own branch with vigour. A great vigorous working party manifestly it was suggested that a secretary should manage the affairs of the Society, & that there should be no committee. Truly committees are weariness to the flesh, but it is not certain we can do without one.

we can do without one.
After all these preliminary details had been gone through, one
who was still in the condition of little Peterkin in the poem -
we introduced 'What - was all about?' ~~that is - say~~ what
practical work our society ^{to} should accomplish. Bearing
in mind that our object is to bring common thought
to the level reached by scientific research on the subject
of education, the question is, how to give parents' grip of the
numerous details which ^{to him and} ~~some~~ help a dozen physiological &
psychological truths offer. ^{to him and} ~~It is~~ ^{more} ~~has~~ ^{has} meetings of parents'
drawing-room, is other, according to our numbers, say 300
such meetings during the winter session. We must have a definite
programme for the year's work, 4 subjects for discussion, 8 for the
parts of education, physical, mental, moral & religious, can be taken
up consecutively, so much the better, for reasons already ^{stated}.
Each of these divisions affords an infinite number of topics -
more than the P.M. may hope to cover in a career of many years.
Just by way of example - Diet in relation to brain-work - Now

to deal with an untruthful child. First ideas of fact. -
A paper should be read on the topic under discussion, or, in
default of an original paper, the views of some competent
author or authors. When an original paper is read, it would
be helpful if the reader should bring under the notice of the
audience an able treatment of the subject in the works of
one or two authors. A discussion of what has been read
should follow, because there are topics in which every one
present will have a vivid personal interest, upon which
every thinking person must at some time have thought,
it is to be expected that such discussions should be
both lively & profitable, with or without a little preconcerted
arrangement.

It would be a hopeful sign for the irregularity of the P.E.U. if
parents would send in queries - with or without a ^{signature} - to the
Secretary. dealing with practical difficulties which ~~have~~ ^{arise}
as they come up - How would you deal with a freely, or willful
child, or a child with a ^{very} active brain? How would you
treat a child ~~found out in an act of deliberate disobedience?~~ ^{sent to your children's room?}
The Secretary might pass on ^{beforehand?} one such query to a capable
member, whose answer at the meeting would open the way
for general discussion.

Here we have a programme of abundant work for the A
Section of the Society. That we must have an A & S
Section is self-evident. For papers & discussions that
should be useful to educated parents, surrounded by a
good deal of domestic refinement, would pass over the heads
of working people new to this kind of thought ^{about}
in homes of ~~very~~ different order. One or two living-
room meetings for mothers, for the discussion of ^{motherly} ~~questions~~
that fall especially within their province, would complete
a ~~most~~ valuable winter's work.

the conditions of membership were well under discussion. Parents
furthermore also should be eligible as members. This was an
improvement on the original idea which included mothers only;
but an educational enthusiast, himself a father, exclaimed
against this; fathers, he said, must share with mothers the
responsibilities of bringing up children, & what is to be done to the
one should help the other also. Certainly the society must
gain in vigour & power by the inclusion of fathers. Some
suggestion was adopted joyfully, & so far as we have felt every one
says fathers appear responsive. The most desirable members
are not parents who have borne the burden & heat of the day
have shaped out a career for themselves, which they are not
likely to alter, but young earnest-minded people, full of purpose
for their children. There are, no doubt, the very persons who
would bring up their children well without any aid from
without; but it is a case of. unto him that hath shall be given,
& in an attempt to educate public opinion, one of the
great objects of the society. It is a great thing to have the best
of you best. The practical wisdom of experienced parents, if any
be minded to join us, should be of great service to the rest.
A very interesting & important part of the society's work should
be the parents of the artisan class. Here, again, we want
not the comfortable classes who have time to attend
mothers' meetings because their children are out of hand,
but young people with their children about them, of intelligence
enough from their school education to profit by some insight
into the principles of education. Every district visitor will
know there is good such young couples, & perhaps there is
no better way of getting at them than through the district
visitors by having some attempt made to cover the whole
population. But it is not the helpless rich dowds we
want; we don't propose to form a charitable association, &
but to help one another.

[illegible]